THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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AMONG THE MORMONS.

Salt Lake City,
July 27th, 1870.

FORTY miles from Ogden is Salt Lake City. It lies in the middle of a valley from twenty to thirty-five miles wide, with mountains on either side, capped with perpetual snow. It is in some respects a charming city—a hundred years in advance of many that are proud of their high Christian civilization. The streets are a hundred and thirty-two feet wide, with streams of water in each, bordered by long rows of trees; the gardens are spacious and rich with fruits; the residences are some of them elegant; and, on the whole, nothing is more surprising than that an utterly barren plain, skirting a salt lake in which nothing can live, inhabited only by Indians in 1847, should be to-day what Salt Lake City is! In reaching it, we pass over a plain that is now what the site of the city was twenty-three years ago; and on that plain there is not vegetation enough on ten thousand acres to keep a flock of a hundred sheep from starvation.

How has this miracle been wrought? By irrigation. Along the base of the mountain ranges east of the city, streams of water, formed in the main by the melting snow on the eternal peaks, rush down the cañons, and, distributed over the plain below, give it its fertility.

The most rigid system is followed in its distribution. The city appoints a water-master, and he, in turn, appoints a man in each ward, whose business it is to give to each landholder his share. If there is an abundant supply, as in the spring months, there is no restriction; but at this season of the year it is divided equally—each city lot of one acre and a quarter having only an hour in a week of a stream, which, passing into the enclosure, is not far from two feet wide and three inches deep; and whenever the hour comes, whether in the night or day, the owner of the field is obliged to give it his attention, or the next neighbour receives a double share.

For two years the stream that waters the city has been very low; but when the supply is plentiful, the crop is sure.

The scourge of this whole section is the grasshoppers. They transform these fertile fields to deserts sometimes in a day. They fill the air, cover the streets and crawl everywhere. Hitherto, no way has been devised to do away with this intolerable nuisance. Sometimes, before their wings are developed, they are driven into water ditches, and then

caught in little nets by the bushel and burned. When there is straw to be had, a windrow is laid across a field, and they are driven upon and under it, and then the straw, set on fire, fries the felons. But most effective is a troop of children with little bunches of brush, which, standing on the margin of the field, can turn aside (sometimes) the invaders, sending them on to another man's land, whose family is less.

Three times this year they have eaten everything green in Salt Lake City, and, to a considerable extent, in the plains above and below, and the inhabitants are in dread of a fourth visitation; and this is the fourth year since their desolating advent. Of course, the crops have been amazingly lessened, and the best informed man in the Territory told me that it was not improbable that the time might come when the whole settlement would be considerably short of food, which it would be beyond their power to buy.

The Mormon Tabernacle astounds one. It covers nearly an acre of ground, and the dome looks like an immense egg, of equal size at the ends, cut into two parts, and supported by pillars, thirty feet high around its outermost edge. It is built wholly of wood, brick, and stone—all the timber in the immense dome being pinned with wood or tied with green rawhide, which, dried, becomes like a band of brass. The view from the top of this structure is one of strange beauty. Beneath you is the city—a forest of trees dotted with houses; westward, the long line of the lake; about you everywhere, the snow-capped mountains, reaching to the clouds, each with a different configuration; around you, an atmosphere so clear that the summits, thirty miles in the distance, seem as though a man might reach them by a brisk walk of a couple of hours; and over you a sky like Italy or the south of France. But, for all this, what it was that could possibly induce the selection of such a barren waste, where nothing but sage-brush and greasewood ever grew, to plant thirty thousand people, God only knows. If it was to shun a civilization that denounces some of their practices, Brigham Young did not show his accustomed sagacity.

Formerly it took the pilgrim hitherward four months to reach this spot from the Missouri River; but they demonstrated that the transit was possible; and it has come to pass, in these later years, that where a man can travel a railroad can be built.

President George A. Smith, first councillor to Brigham Young, treated our party with marked courtesy. He has a complete understanding of all the affairs of the Territory, and his information with regard to the effect of their peculiar system of promoting vegetable growth was invaluable.

As to the future of Utah, little can be definitely settled. Of course, they can never compete with the prairies in raising grain, and, as to fruit, although I have seen finer apples than I ever saw in New England, yet the crop cannot be large or sure.

Some impressions with regard to Brigham Young I have been asked to correct. Instead of having fifty wives, he has but sixteen. His children number forty-nine, instead of hundreds. He has a school-house of his own, and most of our party attending the theatre told me that his twenty-two daughters in a private box were among the most intelligent-looking girls that they had ever seen.

A talk of considerable length with Hon. W. H. Hooper, their delegate, whose arrival in the Territory was hailed with great manifestations of delight, convinced me that there is some fear with regard to the future of Utah, and if some more inaccessible locality was some time sought, it would not be an entirely unexpected thing. But the dinner-bell warns me to close this letter, though my notes are half untouched. At two o'clock we bid the city good-by. We have had good treatment, good fare, and I leave with a profounder astonishment than ever at the power of man to change, by the simplest processes, the whole aspect of nature—to make a desert blossom like the rose.—H. L. R.—*American paper.*

Undue mercy to the wicked is injustice and even cruelty to the righteous.

Chief Justice Chase, of the United States, is suffering from a paralytic stroke.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 615.]

I will take up a little more pointedly your proposition for the women to starve in heart for want of love, by refusing to marry any but good men, and to enter upon monogamic marriage only. Is not your system a rather frigid one, especially hard upon the best women, and giving enormous advantages to those who are not so good? Have you seriously considered what such a policy would lead to? It would produce an innumerable army of unhappy spinsters in every nation under heaven—a much vaster number of old maids than the world ever saw before. It would be thrusting upon women the undeserved and fearful burden of utter abstinence from that association for which they were expressly created, and specially ordained and fitted and qualified. It would be doing violence to their beautiful and affectionate natures, damming and drying up the purest and noblest aspirations of their souls, thwarting their powerful instincts, and causing them to be but half developed and one sided. According to your theory, what a dried-up, shrivelled, cadaverous fate would be that of millions of women! Horrible to think of—isn't it?

How your plan would weaken the righteous and strengthen the wicked! Good men are few, and, being restricted to one wife each, they would increase but slowly. Bad men are plentiful, and being unrestricted in their associations with women, both legitimately and illegitimately, they would have a largely preponderating advantage over good men. While millions of good women, refusing to have any but good men, and being restricted to the insufficient chances of marriage allowed by monogamy, would become cyphers indeed and in truth, and leave the world as if they had never come into it, so far as the great purpose for which they were sent into it was concerned.

Again, woman being created expressly for the most intimate companionship of man, naturally leans towards him, and very many women are so constituted that they have not the stamina to flatly resist their instincts and carry out the resolve which you propose. The consequence would be that they would be likely to become the miserable instruments and victims of wicked men, instead of becoming the contented, happy, and honored wives of good men. Now, if this large class of women could be united with good men, would not these women be plucked as brands from the burning, and would not the cause of virtue be greatly promoted thereby, and the cause of wickedness be correspondingly checked and hindered?

The divine decree in the beginning to the woman was—"Thy desire shall be to thine husband." We know of no annulling of that decree yet, and woman's nature continues to run decidedly in accordance with that wise decree. A few exceptions possibly allowed, the general law of woman's nature is that she is constrained to desire a husband, which desire, bad as many husbands undoubtedly are, is still a very well devised, beautiful, excellent, and beneficent one. If it were not for this divinely implanted desire, women would shrink from encountering the pains and perils of maternity, and the consequences would be deplorable. So powerful is this desire in most women, that its gratification *must be provided for*, and any system of reformation or of social polity which does not include sufficient provision for such gratification *will fail*, as it certainly ought to do. Herein your proposition for a means of social reformation is eminently defective, while mine, on the contrary, is eminently effective. How dreadful, how unnatural, how heartlessly cruel in operation, how terribly debasing in effect, are laws and customs which absolutely prevent the gratification of this pure, womanly, healthful, divinely-implanted desire, except such gratification be illicit! How ungodly is the condition of things wherein thousands of women cannot obey the great law to increase and multiply, unless they do so in illegitimacy, guilt, disgrace, shame, and degradation! How disastrous are such

laws and customs to public and private morality, health, and happiness! If we dam, or even seriously obstruct, the legitimate channels of woman's development, her pent-up instincts and energies will in a few cases stagnate and dry up, but in many, perhaps the majority, they will break out with uncontrollable force into forbidden channels, or, to put it more mildly, they will be very easily led into forbidden channels.

I do hope you will not take it very grievously to heart if I say that I cannot receive your gospel of starvation for the righteous. The gospel which I preach is not a gospel of starvation to them, like yours. It is rather a feast of fat things for the righteous, for those who will repent and reform, and live godly in Christ Jesus. It is glad tidings of great joy to thousands of forlorn and afflicted souls, particularly to those of your own amiable and deserving sex.

Now I will put the reformative proposition another way. You place the burden on the woman. I will place it on the man. She has burden enough already. He is big enough, and strong enough, and hardy enough, and ought to be brave enough to volunteer to bear any further burden that may be necessary for the reformation of the race. I am the less reluctant to put the case thus, because I believe that when the men set to work in earnest to properly discharge their responsibilities, the women have sufficient goodness of heart, willingness of disposition, and bravery of spirit to impel them to readily and joyfully help all they can in the good work. I do verily believe that for every good man who is willing to enter into polygamic marriage, two good women can be found who are willing to become his wives. I say two on a moderate calculation, because I wish to speak entirely within reasonable bounds. Perhaps the number exceeds that considerably, for, you know, lots of women do not have the chance of such choice, and you know, too, that it is proverbial that the good men are few and far between, and the women are very favorable to marriage. That is a very beautiful and womanly trait—isn't it? What more expressly admirable weakness could a woman have than a leaning towards marriage, except it be the faithful discharge of the responsibilities of that divinely ordained and honorable estate? Depend upon it, a system of social reformation that ignores or unnecessarily limits marriage is open to grave objection. In all such reformation, marriage is emphatically one of the very first principles to be liberalized, encouraged, fostered, and cherished. Beware of all plans of reformation which ban marriage, wholly, or in any serious degree, for there is something suspicious about them. Unnecessary restrictions upon marriage are of the nature of punishment, rather than of reformation.

Just look at the following contrast between the system of reformation you advocate, and the system I advocate—

Your system encourages the vicious and punishes the virtuous. Mine encourages the virtuous and punishes the vicious.

Yours encourages the increase of the wicked and the decrease of the righteous. Mine encourages the increase of the righteous and the decrease of the wicked.

Yours allows to the wicked all available opportunity, power, and privilege of development, but denies such chances to many, and seriously curtails them to half of the rest, of the righteous. Mine allows them to the righteous and denies them to the wicked.

Yours proposes to exterminate wickedness by the paradoxical policy of imposing sterility upon many of the righteous and narrowly limiting the fruitfulness of others, leaving the wicked to unrestricted fruitfulness. Mine proposes to exterminate wickedness by drying it up, and to assist righteousness by permitting it every morally and physically healthful means of multiplication.

Yours proposes to bring the wicked to terms by starving the righteous. Mine proposes that, if anybody starve, it shall be the wicked, and they may starve until they wear out.

Yours knocks away from the side of woman the only prop she has to lean upon, because it may be a bad one. Mine makes the best props available for all who choose to take advantage of them.

Yours resolves much of society into an infinite number of broken, isolated, unsympathetic, discordant, repellant, fragmentary particles. Mine organizes and unites society, upon easy and natural and healthful principles, in one sympathetic, attractive, harmonious, and consistent whole.

Your plan leaves many virtuous members of society to work apart, separately, unconnectedly, isolatedly, inharmoniously, and with a sad, forlorn, and positively and inevitably dwindling-away tendency for social renovation. Mine brings them together with the other sex in the most intimate and affectionate relationship, in divine union, and enables them to work together in harmony and with a combined effectiveness that has within itself the capacity of increase in numbers, power, and influence to the greatest possible extent.

By the operation of your system the wicked would multiply and fill the earth, and the righteous would die out and in a few generations become extinct. By the operation of mine the righteous would have the greatest facilities for perpetuating themselves through their posterity, while the wicked would be left to dwindle away.

If your system were carried out, the wicked would be doing the most and the righteous the least towards fulfilling the divine command to increase and multiply. If mine were carried out, the righteous would be doing the most and the wicked the least.

Yours is a theory, unsubstantiated by successful experiment. You cannot refer to a single community of people who have tried it. Mine is a theory, demonstrated in our day, as well as in former times, by living examples. So far as the present exemplification is concerned, your theory is sadly inefficient, and the weight of experience goes against it. In this present life, at this present time, there are thousands of living witnesses to the practicability and saving power of the system which I advocate.

Yours embraces no excellent feature which mine lacks. Mine embraces all the excellent features of yours, in addition to several vitally important features which yours does not possess.

Yours is unnatural and contrary to the divine purpose. Mine is perfectly natural and in strict accordance with the divine decrees.

A woman could not live the way you propose, without warping and drying up the better parts of her nature. The way I propose would enable her to develop her whole nature, especially the better and more beautiful parts of it, naturally, healthfully, harmoniously, honorably, perfectly, and with the divine sanction and blessing upon her.

Hence you see the true polygamists have immense advantages for good over even the "true monogamists," as well as over the vicious. I will compromise thus far with you—I accept your principle of women holding themselves aloof from wicked men, and you accept my principle, the Bible principle, of women conjugally uniting with good men, though it may not be in every case as first wife. You see your principle renders mine more necessary than ever.

[TO BE CONTINUED.]

THE NEWMAN-PRATT DISCUSSION.

[CONTINUED FROM PAGE 612.]

ARGUMENT OF PROFESSOR ORSON PRATT CONCLUDED.

There was no law recorded as given to Adam that he should not take another wife. If the Lord saw proper to create only one woman for Adam, He had a perfect right to do so, but that it had any bearing upon the marriage relations of Adam's posterity was a strange idea indeed. Adam was commanded to cultivate one garden—the garden of Eden, but was that any reason why no one of his posterity should cultivate two gardens? There was no expression of law in these matters—they were simply historical facts. The Lord gave Adam and Eve clothing made from the skins of beasts, but was

that any reason against his posterity making clothing of wool, flax, cotton, or other material. As Delegate Hooper had remarked, Adam took all the women in the world, or that were made for him. If there had been more, he might have taken them—there was nothing in the law to limit him.

Prof. Pratt referred to Numb. xxxi, 17, 18, and much of the chapter, wherein the camp of Israel were reproved for sinning with Midianitish women, and commanded to slay the male captives and the women captives who had cohabited with man, but commanded also to save for themselves the women who had not so known man. And 32,000 of such feminines were saved, and parceled out among the men of Israel. Why were such feminines saved? Evidently that they might become wives, according to the law concerning captive women, recorded in Deut. xxi, 10—14. This law was general and applied to the men of all Israel, whether they were bachelors, monogamists, or polygamists. Israel already had more women than men, in consequence of the destruction of masculines in Egypt before the deliverance therefrom. Still the Lord made provision for Israel obtaining more women by commanding them to save captive maidens alive for themselves. If Dr. Newman could show that they were to be saved for unmarried men alone, the point would be given up, but the passage would not bear that construction.

Prof. Pratt next referred to Exod. xxii., 16, 17, and Deut. xxii., 28, 29, requiring a man who seduced a maiden to marry her, and forbidding him to put her away all his days. This evidently applied to all men in Israel, married or unmarried, none were justified in the act, but all were subject to the penalty. That was another command establishing and sanctioning polygamy, sanctioning it by divine command. If this law, which God gave to Israel, had been re-enacted by the legislatures of modern nations, it would have broken up the "social evil," for women would far rather be married than prostitute themselves as many do now.

Prof. Pratt next referred to 2 Chron. xxiv. 2, 3, 15, 16, wherein it is stated that Josah did that which was right in the sight of the Lord, and Jehoiada the priest took for him two wives. And Jehoiada was highly honored at his death, because he had done good in Israel, both toward God and toward his house. Hosea was also commanded to take more than one wife.

ARGUMENT OF REV. DR. J. P. NEWMAN.

Dr. Newman said he had desired nine hours to speak on the great subject, but by mutual consent the time had been reduced to three. The Doctor extolled the Bible as the word of God, given by plenary inspiration, coming with authority, and therefore the many lost manuscripts of the same it was not necessary to notice, any more than to assume that the "pretended revelation" upon polygamy, consumed in the flames by the wife of Joseph Smith, invalidated the copy which Mr. Joseph Smith had in his bosom. He (the Doctor) was there to speak to the people, and he would be an organ to them in the name of the Lord. The Bible was written in human language, with all its poverty and imperfections, and with all its excellencies. But all that was written in the Bible was neither approved by the Almighty, nor written for our imitation. We read the Bible as we read profane history, only we are sure what is in the Bible is true. Whether we read history, biography, or poetry in the Bible, we should read it as such, making a distinction between that which was recorded for our imitation and that which was not. The inspired writers were impartial. The Old and New Testament was his standard in the discussion. The New Testament was a commentary on the Old Testament. Christ showed that the man was an adulterer who married more women than one, or who looked on woman with salacial lust. The grand question was, did that old book sanction polygamy? By sanction he meant command, the authority of positive, written, divine law, or the equivalent thereof, not toleration, not sufferance, not municipal legislation, not historical statement nor biographical narrative nor a providential blessing. If the Bible once sanctioned polygamy,

and the sanction had never been withdrawn, then we were bound to admit that the affirmative was sustained, and vice versa.

Although polygamy was commonly held as implying a plurality of wives, yet it signified marriage with several husbands or several wives. Polyandry signified the practice of a woman having several husbands. Polygyny signified the practice of a man having several wives at the same time. It seemed to him that if a man could have more wives than one, a woman had the same right to have more husbands than one. The question was which was the authorized system—that of a plurality of wives, or that of one wife.

The design of marriage was threefold—companionship, procreation, and prevention. The primary object was companionship, the union of two loving hearts. As to procreation, in the cases of Adam and Noah the Lord proceeded on the one-wife system. In regard to prevention, marriage was instituted to prevent indiscriminate intercourse and to preserve chastity.

Marriage was an institution, not a law; a state, not an act. The census would demonstrate that there was not an excess of marriageable women, either in that or any other country. Therefore the grand advice of Paul, "Let every man have his own wife, and every woman have her own husband." Marriage was intended for all, God protected it, it was an innocent, pure and noble state, sanctioned by divine and human law. Man and woman had a natural desire for each other, with few exceptions. A man without a wife was only half a man. A woman without a husband was only half a humanity. Adam at first (a sort of hermaphrodite) possessed the qualities of both man and woman. When the rib was taken from him he lost his womanly qualities, but retained his manly ones, so that his union with Eve was necessary to make him a perfect human being again. Such was the type of marriage, as instituted by Almighty God, and approved by His divine law.

The Doctor then ran a parallel between the monogamic and the polygamic systems. As to companionship, a man might love three or more friends or children or brothers or sisters, but he could only love one wife. As to procreation, it was a fact that in polygamous countries one sex or the other had the preponderance in numbers, some authorities said the women preponderated, others the males. He did not care which gender it was that preponderated, but he was sure it was one or the other, for good reliable authorities had said each preponderated. Whereas, in monogamic countries, there was an equality of the sexes. Some reliable authorities said the tendency of polygamy was to produce all males, and other equally reliable authorities said the tendency was to produce all females; but whichever way the tendency leaned, the earth would be depopulated within a hundred years. [Plurality of wives has been practised in Utah for nearly a quarter of a century, but the Doctor did not say that he saw there any signs of the consequent depopulation he feared.]

The Doctor thought polygamy interfered with the right of wives. Woman was to man as the ivy to the oak. Inference—only one ivy vine could cleave around one oak. When the husband returned home from his work or from a journey, the one wife made the house tidy and waited anxiously his arrival, but the several wives did not care about the house and were not anxious about the husband, because if one wife should see him and rejoice the others might see him and rejoice too, and they could not all see him and rejoice together. Husband and wife corresponded to each other like the shells of the bivalve, like the two wings of a bird. [The Doctor did not carry out his figures and explain, if a husband and wife were the shells and the wings, who or what were the oyster and the bird which snapped the shells and flapped and fluttered the wings. His figures, like the "new move," evidently have only shells, wings, or arms, not being blessed with either heads, tails, or bodies.] A man could not protect more than one woman. [Many men wont protect one.] A poor man could not support several wives and families. A plurality of wives was instituted exclusively for nabobs,

kings, high priests, men of power and wealth, not for the poor laborer. God was just and all were alike before him. Would He command a plurality of wives, without providing means for every man to support several wives? The two systems of marriage were antagonistic to each other.

Lamech had two wives and he committed murder, and the Doctor said the murder he committed grew out of his plurality of wives. The inference was that the slain man had come along and wanted one of Lamech's wives. The murder of Abel by Cain did not grow out of Cain's monogamy, but the killing done by Lamech grew out of his marriage relation. So said the Doctor.

The first marriage in the garden of Eden was the great model for all subsequent marriages. If God had designed that the polygamic marriage should be practised, He would have given several wives to Adam, but He didn't. This historical fact expressed a great law. The Lord Jesus Christ referred to the idea spoken of by the prophet Malachi, that "in the beginning God created them male and female," and Christ thus re-enacted the monogamic marriage law, corroborated by St. Paul, who said, "God created them, male and female, one flesh." This was the great truth brought out by the Bible.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 4, 1870.

FURTHER EMIGRATION THIS SEASON.—As a few of the Saints in this Mission may be expecting to emigrate to Utah the present season, we will say that we have received a letter from Elder Wm. C. Staines, our agent in New York, stating that he was expecting to leave that city on or near Sept. 24, that after his departure his contract with the railroad companies would be closed, and that consequently if any more individuals or small parties of emigrants wished to go to Utah this season, the fare from New York to Ogden would be increased by seventeen dollars, or a little more than three pounds. The fare across the ocean will continue the same as usual, so far as we know.

While it may be advisable in a few special instances, yet as a general thing we cannot recommend individuals or families of the Saints to emigrate to Utah, and especially in the winter, as in these cases they are much more liable to be taken advantage of and imposed upon by sharpers, who abound all along the route. It is far better for the Saints to gather in companies, with some Elder properly authorized to look after their welfare. Still, if there be any whose circumstances render it advisable that they emigrate before our companies go next summer, we shall take pleasure in furnishing those persons with such information, advice, and other assistance as may be necessary and at our command, and they can leave Liverpool on any Wednesday, provided they give us a few days' notice and arrive in this town on the Tuesday previous to the day of sailing.

SANDWICH ISLANDS.—The *Deseret News* states that a letter to Elder Geo. Nebeker from Bro. William King, of Laie, Oahu, Sandwich Islands, reported

the Valley Saints residing there, all well. The crops had been greatly improved by recent showers. The cane grown on the Church plantation, it was expected to commence to grind Aug. 22. Notwithstanding the long drouth, the yield was expected to be very good.

RELEASE AND APPOINTMENT.—Elder Ralph Thompson has been released from his duties as Travelling Elder in the Durham and Newcastle Conference, and appointed Travelling Elder in the London Conference.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, UPPER TEMPLE STREET, BIRMINGHAM, SEPT. 25, 1870.

10.30 a.m.

Present on the Stand of Elders from America—Horace S. Eldredge, President of the European Mission; Lot Smith, Pres. of the Birmingham, David Brinton, Pres. of the Manchester, M. B. Shipp, Pres. of the Leeds, A. P. Shumway, Pres. of the Liverpool, Alma Eldredge, Pres. of the Sheffield, R. F. Neslen, Pres. of the London, G. G. Bywater, Pres. of the Glamorgan, Stephen Taylor, Pres. of the Cheltenham, Geo. W. Groo, Pres. of the Leicester, and Geo. O. Noble, Pres. of the Norwich Conferences; Oliver G. Snow, Travelling Elder in the Manchester, and Joseph Argyle, Travelling Elder in the Birmingham Conferences. The following Elders were also present on the Stand——— White, Pres. of the West Bromwich District; W. Willis, Pres. of the Hockley Branch, R. J. Filce, of the Hockley Branch, and several others from the country Branches.

Pres. Lot Smith introduced the business of the Conference and requested the reading of the financial and statistical reports, from which it appeared that the Conference consisted of 12 Branches, with 87 Elders, 59 Priests, 23 Teachers, 24 Deacons, and 725 members, making a total of 898. In the half year ending June 30, 38 had been baptized.

The general authorities of the Church and of the Conference were presented in the usual manner and sustained unanimously.

Pres. Geo. W. Groo said he had heard of the faith and good works of the Birmingham Saints, and he was pleased to be with them. He had learnt, while in these lands, that, although the nations abound in riches and intelligence, vice and corruption also abound in them. But the honest were gathering to build up a kingdom that Christ might come and reign over and that righteousness might prevail. He had not discovered any people who were so zealous of good works as the Latter-Day Saints were. They had toiled to make Zion a place to be desired, and they were not disposed to allow the wicked to introduce their abominable institutions there. He bore testimony to the truth of the Latter-day work.

Pres. Alma Eldredge was pleased to meet with so many old acquaintances, both of this country and from Zion. The doctrines which the Latter-Day Saints taught differed materially from those taught by the world, who believed that faith alone was sufficient to save the human family. Christ said virtually, "I have atoned for original sin—here are laws, compliance with which will save you; but if you neglect them, condemnation awaits you. The Latter-Day Saints teach those laws, having been commissioned of Christ, and who shall say those laws are done away with? The Scriptures corroborate our testimony, for John, while on the Isle of Patmos, saw that the Gospel would be restored in the last days, and he (Pres. A. Eldredge) knew that it had been restored.

Pres. A. P. Shumway said that when he looked at the darkness that covered the minds of men, he did not wonder that we were considered a singular

people, nevertheless the religion we believed in and practised was calculated to make us happy. The Birmingham people had had the Gospel preached to them, for more than a quarter of a century. The Latter-day Saints did not preach the Gospel that they might acquire power, to use it as France and Prussia were doing, but that they might be able to save the human family. He bore testimony to the truth of the Gospel, restored in these last days, and advised all to investigate it, that they might know whether we told the truth or not. He prayed that the way might open for the gathering of the honest in heart.

2.30 p.m.

Pres. G. G. Bywater announced his unshaken confidence in the great Latter-day work, after 20 years' experience in the same. There was a marvellous sameness in our race, in all ages of the world, with regard to rejecting the Gospel. The Jews would not admit the claims of the Savior, although the Prophets in whom they professed to believe declared he should come, and the world to-day would not admit that the Gospel had been restored, notwithstanding our testimony. The world would not receive the testimony of Noah, but doubtless considered him little better than insane, so it was not to be wondered at that they rejected the Gospel now.

Pres. R F. Neslen said the longer he lived, the more he saw the necessity of contending earnestly for the faith once delivered to the Saints. He did not know any reason why angels should not visit and minister to the sons of men to-day, provided they were willing to do the will of God, and although the idea was scouted he did not see why the gifts and graces of the Gospel should not adorn the Church to-day, for they were needed as much as ever. The Latter-day Saints declared that the angel spoken of by John had come, that the Gospel, which was the power of God unto salvation, had been restored, and that it would save all who would live by its principles.

6.30 p.m.

Pres. D. Brinton said the Latter-day Saints professed to believe the Bible, as also did the world, but we differed from them in that we believed the Scriptures as they read, we worshipped that God who spoke to Noah, and we did verily know that He had raised up a Prophet in these last days. According to the Scriptures we might look for the manifestations of the power of God in the last days, and we had as good a right to worship God according to the dictates of our consciences, even if we were in error, as anybody else had to worship according to their ideas. The kingdom of God would continue to prosper.

Pres. M. B. Shipp shewed the necessity of gathering, that we might escape God's judgments, which were coming upon the earth, and said that God had invariably warned the world before He poured out His judgments upon it. He bore testimony to the truth of the work of God commenced in these last days.

Pres. Horace S. Eldredge endorsed the testimonies of the brethren who had spoken. He was thankful that he had the privilege of bearing a portion of the Holy Priesthood. He delivered a short but very interesting discourse, shewing among other things how necessary it was to obey the first principles of the Gospel, and that a time would come when the Spirit of God would be poured out upon all flesh, and even the beasts of the field would feel its influence. The Lord had sent forth His servants with the Gospel, which had been restored in these last days, and He desired to see all men rendering obedience thereunto.

Elder O. G. Snow bore testimony to the divinity of the Latter-day work. It was by revelation that Peter knew Jesus to be the Christ. The Lord always led His Church, when He had one on the earth, by revelation, and all who preached any other Gospel than that preached by Paul and the rest of the Apostles, were accursed.

Pres. S. Taylor had considerable labor in his field to establish the fact, in the minds of some, that the men who led this Church were the right men in the right places, but all men would know that if they had the Spirit of God in their hearts.

During the Conference the singing by the choir at the opening and closing

of each service, under the able management of Elder Charles Cook was very good. Large and attentive audiences assembled at each service, especially in the evening, when there were about 500 present.

On Monday evening, Sept. 26, under the direction of Elders W. Timms, F. H. Robinson, W. Scott, R. Crowton, and S. P. Jarvis, Elder C. Cook, conductor, and Elder T. Green, manager, a concert in the same hall afforded an evening's recreation and enjoyment to an audience of about 400.

WALTER SCOTT, Conf. Clerk.

CORRESPONDENCE.

American Fork, Utah,
Aug. 26, 1870.

President Horace S. Eldredge.

Dear Brother,—"Union is strength," is a trite saying, and so much so that it appears rather vain to repeat it, yet it is nevertheless true. Many old sayings contain essential elements, and stand forth as demonstrative exponents of established facts, which neither time nor circumstances change. "I am that I am," "In the beginning the Gods formed the heavens and the earth," are as true to-day, and convey the same sublime sensations to every heart, as when the Almighty pronounced the emphatic sentences, or the inspired penman enrolled them among the sacred archives, to be handed down to all succeeding generations of mankind. "There is a spirit in man and the inspiration of the Almighty giveth them understanding," is of the same category. Not only these, but many, very many, other divine sayings, as well as sayings of angels and men, contain the enduring elements that will abide all the changes of time, all the vicissitudes of mortal life.

But union without organization is defective, and lacks the vital element of endurance, is in fact as the union of the particles in a mass of sand, which a breath of wind will blow apart. Man is a social being, his instincts and tastes crave society, association, and relationship, hence union and more or less successful organization. The garden of Eden, Noah's ark, Abraham and his neighbors pursuing the kings, Egypt, Chaldea, and all the various nations and governments from the earliest periods of time till now, are evidences of this quality in man, and of the utility thereof. And even when the elements have not been homogeneous and the organization has been defective, the very organization has accomplished lasting results. In a religious aspect this view has been more vividly demonstrated than in merely political, civil, or social combinations.

What enabled pagan Rome to so successfully hold dominion over the nations of the earth for so long a period of time? Not political science alone, though we cannot withhold our admiration of the monuments of civic wisdom embodied in her legislation and jurisprudence, imperfect portions of which have reached our times, and by which the Roman brain administered so much for human good. Did not her pontifex maximus, purgatory, priests, custral water, her vestal virgins, pantheon, and niches where stood her gods, have more weight with the vast populace of Rome than her elaborate civil code, with all its symmetry and force? What gave papal Rome such absolute sway for several centuries over such vast portions of the inhabitants of the earth? Not to particularize, I will say her religious element, her organization.

Organization has wrought wonders in the past. It is producing wonderful results now. It will continue to do so in the future. It has established governments, subdued kingdoms, overthrown dynasties, united continents, made neighbors of the most distant peoples of the earth, and finally will revolutionize and redeem the world. At the present time it is increasing, uniting, and combining the Latter-Day Saints, while "new movements," secession and all other sorts of apostacy are lacking organization, and are falling apart, as the poet has said, "They trust their native strength, and pine away and droop and die."

Yea, the true Church, with its organization, trusting in the arm of Jehovah, holding the great central and ever available truth, "that Christ died for our sins according to the Scriptures," and by its faithful missionaries carrying the tidings of salvation, through his name, for there is no other name given whereby cometh salvation to the ends of the earth, while the scavengers, the birds of dark plumage and unmelodious voice, who seek for the erring and dissatisfied, hang around the masses of the people, vainly endeavoring to convince them that they are in error, and that the light, assurances, gifts, and knowledge of the Gospel which they received as the result of obedience, under the administration of President Young, have altogether become dross. Surely "where the carcase is, there will the eagles gather together." Organization, co-operation, and priesthood will prove to all that "union is strength."

Dr. Newman came and has gone. The result of his efforts you have seen in the papers, and you will readily perceive that Professor Pratt and the truths he advocates are brighter than ever before—a little polishing has done good.

I received the Hymn-books in due time, all safe, and thank you and the other brethren for your kindness in forwarding them so safely. The STAR arrives and shines, true to name.

The Saints generally in this region are well in spirit and in body. Crops are tolerably good.

Kind regards to all. As ever yours in the Gospel,

L. E. HARRINGTON.

Salt Lake City, Sept. 7, 1870.

President Horace S. Eldredge.

Dear Brother,—We arrived safe at home Aug. 25, making this point some days sooner than I expected, both well, and happy to meet with our loved ones in our mountain home.

Times are brightening up a little, on account of the mines. The grasshoppers have left us, for this year anyhow. We look for the return of President Young about the last of Sept. Our enemies are doing all they can against us still, and crying out about "Mormon outrages." Big Cottonwood is becoming noted for silver ledges. The health of the city is full better than common for this season of the year. The Saints in general feel well and are trying to live their religion.

Father joins with me in love to all at 42, and all the Saints in the Mission who may inquire after us.

I pray God to bless you and inspire you to do good all the day long.

Your brother,

S. B. YOUNG.

UTAH NEWS.

THE following are from the *Deseret News* to Sept. 8—

The *News* advocates the more general use of ox teams.

Sir George Grey and niece were in Salt Lake City Sept. 5.

The Marquis of Sligo (Baron Monteagle) attended services at the Tabernacle Sept. 4.

Dogs were too numerous in Salt Lake City, and the city marshal was after them. One can almost see his coat tails streaming in the breeze.

The horse of Bro. D. Grenig ran away with him down East Temple-street, Aug. 27, throwing him out of his buggy, breaking one of his ribs and otherwise injuring him.

Indian chief Tabby sent word through M. J. Shelton that he was afraid the Indians south of Uintah, and some east of the Colorado, meant to steal all the stock they could from the settlements south of Salt Lake City. In case of a raid, Tabby said the Uintah Indians would go in pursuit and do all they could to recover the stolen stock, if requested.

A drinking-gambling-stabbing affray occurred in the saloon of J. M. Simmons early on Sunday morning, Aug. 28, Richard Burke stabbing Archibald Livingston in the breast and head.

Samuel Rieben, while working at Dinwoodey's planing machine, had all the fingers of his left hand seriously injured, Aug. 30. One had to be amputated and probably others would have to be.

Acting-Governor S. A. Mann had appointed Hon. J. B. McKean, U.S. Chief Justice for the Territory, to the Third Judicial District; and Hon. O. F. Strickland to the First Judicial District.

Major Powell and party had been in the city, preparing to resume their explorations on the Colorado river, intending to take with them Brother Jacob Hamblin, to make a preliminary survey this fall.

Gen. C. C. Rich arrived at Salt Lake in two days from Rich county. He looked well and hearty, and reported everything prospering at Bear Lake. The people there were busy harvesting a good crop of grain.

The corral, sheds, and 13 tons of hay, belonging to Lars Larsen, of Mendon, were accidentally set on fire and burned, Aug. 15. The Bishop and the settlers donated eleven or twelve tons of hay towards making up the loss to Bro. Larsen.

Indians, of Indian George's (Sowiet) band, drove off nine head of horses from Thistle Valley, belonging to Fairview, Fountain Green, and Spanish Fork, Aug. 25. Others were taken, but some escaped and were returned by friendly Indians.

A Branch of 2 Seventies, 11 Elders, and 44 members, was organized at Quincey, Skull Valley, Sept. 7, Willard B. Richards, President; B. F. Knowlton and A. F. Doremus, Counselors; James Palmer, President of the Seventies' and Elders' Quorums.

The *News* thinks Utah and the Rocky Mountains the places for tourists—grand cañons, sparkling and attractive lakes, valuable and healthful mineral waters, clear, pure, and dry atmosphere, very dry sometimes. We intend to take a trip there one of these days. Several of our friends are like minded.

John T. Caine, Esq., had become connected with the *Salt Lake Herald* as managing editor. The office of the *Herald* had been removed to much more commodious quarters, first door east of Hooper, Eldredge & Co.'s Bank. The *Herald* is not published in opposition or rivalry, but in advocacy of the principles of liberty, justice, truth and right.

A. Warburton wrote from Tooele, Sept. 5, that the co operative store there was broken into, Aug. 29, and robbed of 60 dollars' worth of goods and three or four dollars in currency. Deputy sheriffs J. Gillespie, J. Tanner, and R. McKendrick caught the burglar, John Corbett, a deserter from the British army, and also discovered the articles missed and many others, some taken from the house of Mr. Foote. Corbett goes to the Penitentiary for six months.

Bro. A. G. Sutherland, of Springville, wrote that five hundred Sabbath school children, with superintendents, teachers, two hundred citizens, and martial band of that city, went on a pleasure excursion to Utah Lake, at the mouth of Spanish Fork river, Aug. 27. A stiff nor'-easter sprang up, and the row boats were driven ashore. Messrs. Dallin and Wordsworth's sail-boat was swamped half a mile from shore. "E. Dallin and E. Harmer brought the only two young ladies that had been immersed that could not swim to shore. All hands got safe to land. A rain storm coming up, ruined our calculations and we were compelled to beat a retreat, much against the wishes of the young folks, who were only consoled with the promises of another day soon."

Bishop Wm. Maughan and Elder Geo. L. Farrell, from Cache Valley, reported the work on the road connecting Cache and Bear Lake Valleys was

being prosecuted with vigor in each direction. Whilst the brethren from Cache were at work on the road they discovered a huge natural cave, with a stream of water through it toward the entrance. Some of the brethren procured lights and travelled up the cave, a distance of about two miles, but they found no other opening so far as they went. In some places the cave was so high that the roof could not be seen by the aid of the lights they had. It was intended, shortly, to give this wonder of nature a thorough exploration. It was expected that the kanyon road would be completed some time before Conference. The scenery in the kanyon, for wild grandeur, was said to be almost indescribable.

President Young and party held meetings at Parowan Sept. 4. In the morning the congregation was addressed by Pres. Wells and Elders B. Young, jun., and A. M. Musser, and in the afternoon by Pres. B. Young and Elder Joseph W. Young. On the morning of the 5th the party started over the mountains for Kanab, expecting to be at Toker in about eight days. Major Powell, the Colorado explorer, accompanied the party from Parowan. Elder A. Milton Musser wrote from Nephi, Aug. 29—"President Joseph Young's remarks, on Sunday morning, at Provo, related mostly to his experience on his late mission to Europe. He manifests much solicitude for the poor of the old country, and had he the means at command every Saint would be most kindly remembered by this philanthropist. President Brigham Young followed in remarks directed pungently to those who had promised succor to their poor friends, to those who had borrowed money to help themselves to Utah and have neglected to refund, to the many who have been assisted to immigrate by the P. E. F. Co., but do not pay up, and to all in anywise under obligations to the ungathered Saints. At the afternoon meeting, at Provo, President Brigham Young again addressed the large congregation. He said that the Saints could leave their homes, property, etc., at the bidding of the devil, as at Kirtland, in Missouri, Illinois and other places, while many object to give a few of the many dollars they possess in peace, to assist in gathering the poor, etc., and object to do many things the Lord asks them. President George A. Smith followed, much in the same strain, urging the people, with much force, to remember the poor abroad, that they may be gathered to enjoy the blessings of God in these peaceful valleys. President Hyde and a number of the Bishops from Sanpete came over to see the President. On reaching Nephi we were greeted by the citizens, in goodly numbers. The brass band made us most excellent music. The people, wherever he goes, seem much rejoiced in seeing their veteran leader, and those who have been and are laboring with him. The meeting last evening was a good one. Many could not get into the house, so anxious were the people to listen to the inspiring counsels of the Presidency. Bishop C. Peterson, from Ephraim, brought with him for the inspection and criticism of our master builder, Prest. Young, the projection, on paper, of a fine sandstone meeting house they propose to immediately erect at that place. The old building was razed to the ground not long since to give place to a much larger, finer and in every way better edifice. The meeting house at Payson is now going up rapidly."

The following are from the *Ogden Junction* to Sept. 7—

General Sherman and daughter passed through Ogden westward, Sept. 5.

The Utah Central Company were building a ticket office on the south side of the platform lately erected.

L. O. Littlefield was writing a "Condensed History of Utah" for the *Weekly Republican*, Maryville, Mo.

General F. D. Richards had been appointed to the command of the Weber Military District, vice C. W. West deceased.

Bishop Merrill, of Richmond, Cache county, and Bishop Nichols, of Brigham City, Box Elder county, left Ogden for the East on business Sept. 4.

Col. Peter Saxe, of Troy, New York, was at Ogden with a number of pure Cotswold sheep for sale, those unsold were going to the California State Fair.

Mr. Thomas Parkinson, of Portage, Malad, reported that settlement thriving, health prevailing, and half a crop raised in spite of crickets and grasshoppers. The settlers were about to resume work on the irrigation canal, which they hoped soon to complete.

Mr. M. J. Shelton gives particulars of the remains of a buried city in Strawberry Valley—"The houses had evidently been constructed of adobie and coarse gravel, and were the work of a civilized people. Several interesting relics from the ancient city, are now deposited in the Deseret Museum. The Indians have a tradition that ages ago the locality was inhabited by white men."

From the *Salt Lake Herald* (semi-weekly) Aug. 16 we learn the following—

Wood was $6.00 to $7.00 a cord, coal $8 00 to $9.00 a ton, and hay $10.00 to $12 00 a ton.

T. and W. Taylor were running up a fine store where their old stand was on East Temple-street.

The pile-driver was at work at the U.C. depot, driving piles to make the foundation for the turn-table, and other improvements were going on.

SCRAPS OF NEWS.

NEW WORLD.—Rev. Dr. Newman told the San Franciscans that Washington was a heaven of virtue compared with Salt Lake City. That shows the comical notions the Doctor has of virtue. If Washington is his heaven, then no honest people envy him. It is difficult to conceive of a more corrupt heaven than Washington.——The Salem (Mass.) "Gazette" thinks Dr. Newman rather failed in his arguments at Salt Lake, that however satisfactory it might be to people of his way of thinking, it was not the kind of reasoning to be conclusive to Mormon minds, but, like Noah's flood, it would kill more than it would cure. The "Gazette" sympathizes with the Doctor in his efforts to convert the Mormons, but can not say much for his wisdom and judgment.—— The grasshoppers are worse than ever known in Illinois.——The New York "Herald" thinks the Salt Lake Mormons should be more moderate and not be so hard on the law-defying whiskysellers.——The Philadelphia "Press" says, "From the standpoint of a Mormon believer, we are not sure that Mr. Pratt's argument is not of the most effective character possible," but the "Press" seems to think that, if argument fails, a bloody conflict will impend. The "Press" need not be in a hurry for the argument of fire and sword against plurality of wives, for fire and sword have been proved futile.—— American papers say that the Mormons are making superior kid gloves, but the Boston "Statesman" says Orson Pratt handled Dr. Newman without them.——The San Francisco "Figaro" says, "The Reverend Dr. Newman lectured on 'The many wives of Utah.' It is understood that the prophets there are only less numerous, and that one of them was too many for the Doctor in the late discussion."

The New York "Herald" has the following paragraphs—

SALT LAKE CITY, Sept. 16.—Governor Shaffer to-day issued a proclamation forbidding the assembling of the Mormon militia and all gatherings of armed persons within the Territory. All arms and ammunition now in the possession of the militia are ordered to be turned over at once to Colonel William M. Johns, Adjutant-General. General P. E. Connor is appointed Major General of the militia.

SALT LAKE CITY, Sept. 19.—Chief Justice McKean delivered an important decision to-day, holding that district courts in Utah are United States courts, and that the Grand Jury can only be summoned by United States Marshals on venire issued by order of the district judge; that the laws of the Territorial Legislature commanding the clerk to issue venire to the Territorial Marshal elected by Legislature are in conflict with the laws of Congress, and therefore void. This decision works a complete revolution in jurisprudence in Utah.